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DISGUISED ONANISM.* (MASKED MASTURBATION.)

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I am of the opinion that all human beings, without exception, masturbate and that onanism is a physiological process which at a certain age is indispensable to the infant individual. I go even further and maintain that onanism is also indispensable to many adults for whom it is the only adequate form of sexual gratification. My reasons for this opinion will be found in an address on "Onanism" published in the second publication of the "Discussions of the Vienna Psychoanalytic Association" (Wiesbaden, 1912). At this time I shall only epitomize the most important results of my investigations before I go into the discussion of my present theme and I think I can do this best if I begin with the description of a case that came under my observation during the past few months.

The past summer a woman consulted me about insomnia. The form of sleeplessness she complained of was such as we are accustomed to seeing in cases of 'apprehension neurosis.' The lady falls asleep easily enough but awakes suddenly with palpitation and a feeling of great anxiety, throws herself about in bed for hours and can't fall asleep again. All sorts of freakish thoughts for which she cannot account go through her head. She is of the opinion that the malady is probably the result of onanism which she practised from her youth up to a few months ago. She has learned from physicians and from books that she has utterly ruined her nerves by her secret vice. She reproaches herself most bitterly. Her

* The essay which is here translated by the author's permission first appeared in the 'Zeitschrift f. Sexualwissenschaft und Sexualpolitik' (Frankfurt a. M., February 1913), under the title: *Ueber larvierte Onanie.* The translator's additions are in square brackets.

husband knows nothing about her insomnia and she is afraid to tell him of her sickness because he is sure to think: 'Aha, she has surely been masturbating!' In addition to the insomnia she now also suffers from a distressing habit of brooding. She is always thinking how happy she would be if she had not masturbated. In her mind she reproaches her mother violently for not having instructed her adequately and deterred her from masturbating. She struggles with suicidal ideas and does not want to live any longer unless I can give her sound sleep again.

This case is typical. It shows us clearly how cause and effect are confounded. If persons who have masturbated much stop masturbating they become afflicted with apprehension neurosis. "These persons," says Freud, the discoverer of this fact, "have made themselves incapable of enduring life without onanism." Our patient too was healthy as long as she masturbated. Her insomnia and the subsequent broodings made their appearance a few weeks after she began to abstain. We can always confirm this observation: human beings fall sick because they have stopped masturbating and physicians then assert that they are sick because they masturbated. If there is any truth in what these Doctors say why does the neurosis so rarely show itself during the period of onanism and so often after the cessation of the habit? In an essay* on suicide I proved that most suicides are persons who are waging a conflict with onanism and for whom life without onanism is valueless and life with onanism is impossible owing to the associated fear and feeling of guiltiness. Our patient, too, thought of suicide. But, as we know, there is an important law in the psychic life, the law of retaliation, of retribution. No one kills himself unless he wished to kill another! [Of course neurotics always assign other reasons for their suicidal thoughts.] From this point of view our case calls for further elucidation.

Here, too, the following observation could be made: I explain to the patient the harmlessness of her very moderate indulgence in onanism. But my explanation is powerless as compared with her intense feeling of guilt. Her insomnia persists and the feeling of guilt does not grow less, the broodings and reproaches continue. I am compelled to search after the deeper psychogenetic forces of the neurosis and discover the following facts: Two years before the lady had suffered a severe shock. She is married to a man

* *Ueber den Selbstmord* (On Suicide). The first publication (Wiesbaden, 1910) of the Vienna Psychoanalytic Association.

ten years her senior and of only very slight potency. After coitus she had to masturbate to experience an orgasm. Her husband became more and more moderate in the bestowal of his favors and laid the responsibility on his 'neurasthenia' which forbade frequent coitus. She submitted to the ostensible orders of his physician and the result was that months passed without any sexual embrace. One day the housemaid gave notice that she was leaving: She could not stay any longer; her master gave her no rest. He has been persecuting her for months and she has no other way of preserving her innocence but by leaving.... The effect of this announcement was naturally a succession of fearful scenes. She wanted to be divorced and denied the repentant husband any favors. What most grieved her was her past. She was a beautiful, attractive woman who had had many men after her and had many opportunities to sin. Her first thought was to be revenged. But she was the mother of six grown up children! And should she now, at the age of forty, begin to be bad after she had steadfastly travelled the straight and narrow path so long? Oh, why had she been so stupid? If she but had the power to turn back the hands of the clock and make up the pleasures she had lost for ever! She began to consider more seriously the thoughts of revenge. But her husband was now suspicious and jealous and sought for opportunities to convict her of infidelity and be quits with her. Besides, she could not be 'so bad' even if she wanted to. She had been too moral right from the beginning. As long as her husband lived she would be true to him! That was the thought that flashed through her head as he came home sick with a fever one day. And immediately thereafter she thought: 'if my husband should die now I'd be free and I could do as I pleased.' Her husband recovered and the house became more uncongenial than ever. And now thoughts of ridding herself of him began to occur to her and took the shape of poison fantasies which were to fulfil her revenge. These fantasies were already largely unconscious. The psychic conflict was now almost utterly insoluble inasmuch as a part of her motives and incentives were no longer conscious.

And only now did she cease to masturbate. She had in reality never experienced any pleasurable feeling during coitus. She was anesthetic per vaginam, and consequently clitorial manipulation meant more to her than coitus. Suddenly the thought occurred to her that she had ruined herself by onanism and began to reproach herself bitterly. It is noticeable that these reproaches were

really displaced. They emanated from other sources. *Onanism is the carrier of all guilty feelings. It attracts to itself the feeling of guiltiness which emanates from other sources and which must not and cannot become conscious.* Onanism is the prototype of all guilt.

So it was in this case. This woman reproached herself for her criminal fantasies and wished for her husband's death. These emotions were displaced on to the onanism. Only now do her suicidal tendencies become comprehensible. They were the punishment for her fantasies about poisoning her husband. Even the cessation of her masturbatory habit emanated from the verdict of an inner judge. She had found herself guilty and punished herself by giving up the greatest pleasure she had known: onanism. But she was incapable of living without it.... She was sleepless because of the most important cause for insomnia which is, as I have shown at length in my book on 'nervous anxiety states' (*Nervöse Angstzustände, Vienna,* 2d ed., 1912), inadequate sexual gratification. Her insomnia, however, had this remarkable characteristic: she would fall asleep easily and suddenly awake frightened from a series of confused dreams. What sort of dreams might these be? She told me a few of them. Most of them dealt with love affairs with strange men. She awoke from these dreams just before an orgasm or during the orgasm and invariably found her hand on her genitals. In her sleep therefore she still masturbated.

In this case we see the commonest form of unconscious onanism. That's what *pollutions* are. All neurotics obey a very important principle without a knowledge of which many of their actions are inexplicable. It may be formulated thus: *pleasure without guilt.* A pollution is a form of onanism for which one is not to blame. The reproaches can no longer be addressed to oneself. But our patient assumed responsibility even for her dreams. She did not want to 'fall' even in her dreams and wanted no orgasm. That was the secret punishment that she had unconsciously meted out to herself. Thereupon she began to be afraid of the night, in reality of the evil thoughts of the night. She did not fall asleep because she had to watch herself not to masturbate while asleep.

I shall now relate the outcome of my case. The elucidation of the fantasies about getting rid of her husband and the patient's full and frank confession had a fairly satisfactory result. With the aid of half a gram of adalin she got five hours' sleep. But

she awoke during the night and, fearing she might not fall asleep again, took another dose of the sedative, etc. Of course such a patient is not cured if she cannot sleep without a hypnotic and if she does not lose her fear of the night. This fear would not budge. One day however she came to me her eyes beaming happiness. She had slept the whole night through. She was cured. Some weeks later she confessed that she got good sleep only after she had begun to masturbate again. Her appearance changed strikingly. She became happy, could laugh again, be merry, etc., —in short, she was quite well again and felt well.

Where in this case are the injurious consequences of onanism? We may calmly speak rather of its beneficial effects without any fear of being decried as an 'advocate of onanism.' For in my opinion *the advocates of onanism have surely brought much less harm into the world than those who condemn the practice*.... But this case shows us how complicated the question of guiltiness in connection with onanism is. We see also a stubborn conflict with unconscious onanism waged from motives of self-castigation.

Of such observations I could cite dozens. I know compulsion neurotics who were completely cured, gained in weight, and became more efficient as soon as the ban was lifted from a certain measure of self-gratification. All psychoanalysts will corroborate me when I say that the worst cases of neuroses are those who are ostensibly wholly abstinent and who have never masturbated.

But did I not assert at the beginning that all persons masturbate? These abstinent ones must also have masturbated. And so they have, and usually to a considerable extent. That they do not know it, do not even suspect it, proves the intensity of the repression, the significance of the splitting of their psyche, and shows how wide a gap there is between the conscious and the unconscious. That is why these cases are so difficult to cure; because it is such a tremendous task to discover and restore to consciousness the infantile and the disguised onanism. All these apparent abstainers practice some form of unconscious (masked) onanism.

The most frequent form, as we have already said, is pollutions. These patients take a most energetic stand against the pollutions and wage a fierce conflict with it. A healthy person takes a pollution as a matter of course, and sometimes even as a welcome relief. He has become reconciled to this kind of onanism without any guilty complicity on the part of consciousness and rejoices in this harmless deception. The neurotic individual, whose onanistic fan-

tasies always run to forbidden things (a fact which, as we know from Freud, is responsible for the guilty consciousness associated with onanism), fights against onanism because it is associated with incest fantasies, criminal impulses, perversions or 'paraphilia' (to use F. S. Krauss's admirable term). He tries to combat the pollutions with a strict diet, lying on a hard bed, drugs, cool sounds, exhaustion by hard labor, hypnotism [and even with the aid of electrical contrivances which are intended to awake him before a pollution]. Each recurring pollution fills him with worry, fears about his health and despair. Usually the pollutions occur after these youths, deriving their knowledge of sexual matters from such frightful scare literature as that by Retau [or "Man's Mission on Earth" by Kahn], cease to masturbate. [Now and then some stop the habit suddenly from a conviction that it is wrong, unmanly, etc.] Remarkably enough *normal sexual intercourse is not always a cure for pollutions.* There are some cases in which the pollutions stop altogether if normal coitus, or what is called 'normal,' is begun and practised often enough. But there are others who enter into relations with a woman and who for all that continue to have pollutions or even have to masturbate. Whence comes this?

The explanation is that these individuals have not found in the woman's arms the form of sexual gratification adequate for them, or that only one component of their erotism was brought into play in the act and that the others, like all hungry impulses, are on the alert for fulfilment. So there are secret homosexuals (cf. my essay on *Masked Homosexuality* [Englished by the present translator] in "American Medicine," Aug., 1914), who do not even know that they have homosexual cravings and who must always masturbate after heterosexual intercourse. This is only one example.

The various forms of pollutions are therefore nothing more than more or less cleverly masked onanism. Some patients admit this without more ado. They surprise themselves with their hands on their genitals and try by all sorts of manipulations to keep their hands outside the covers.

A second form of unconscious onanism is onanism during *hysterical attacks* which may occur in all possible degrees of intensity from an attack of hysteria major with arc de cercle to a temporary 'absence' [=giddiness or faintness or momentary loss of consciousness] lasting only a second. In all these processes

[*i.e.*, if they are psychoneurotic] in which consciousness is temporarily in abeyance forbidden actions occur. One of these actions, which is also the most frequent one, is onanism. This onanism goes hand in hand with the most varied fantasies, with criminal and perverse imaginings. (*Cf.* the chapter on 'the psychic treatment of epilepsy' in my book, "Nervöse Angstzustände," 2d ed., 1912, pp. 336-350.) If one of these fantasies threatens to break into consciousness the onanistic act is accomplished unconsciously by the aid of a hysterical attack. The characteristic movements of some hysterics leave no room for doubt as to this, and in some attacks one may actually observe genuine masturbation, bed-wetting, and seminal emissions. [We must not forget that genital manipulation does not always require the use of the hands.] After the attack the invalids may have a feeling of profound guiltiness, bitter regrets, or they say that they have a feeling of lightness, as if they had no weight or were on wings. Similar observations may also be made after coitus and after onanism. Nothing more scientifically incorrect has ever been said than the Latin "post coitum omne animal triste" [*i.e.*, after coitus all animals are depressed]! The mood after coitus depends only on whether a consciousnes of guilt accompanies the act or not.

The question of the injuriousness of onanism is, as far as I am concerned, a problem only from this point of view. *One who masturbates without feeling guilty* (*i.e.*, *without fear*) *suffers no bad effects from moderate onanism, not even bad after-effects.* All contrary observations are only false interpretations of a psychogenetic depression. If the onanist believes that he has done himself harm, if he has read something on the evil effects of onanism, or if he was falsely instructed by his physician or guardian, he will experience a feeling of guiltness after each onanism and produce all the symptoms falsely atttributed to the practice. I have never been able to observe any harm from onanism in persons who were not imbued with the belief of its harmfulness. The untoward symptoms occasionally observed are due to autosuggestion [based on the sources of hetero-suggestion previously mentioned]. Why, I once saw a physician suffering from hysterical pseudotabes in consequence of a fear of tabes. [It is not unusual for medical students to imagine they are suffering from the symptoms of a disease they happen to be reading about.]

I do not believe in any toxic effects of onanism, excepting in a few injurious forms of onanism (*e.g.*, o. interrupta, o. pro-

longata, o. sine ejaculatione!) and after excessive indulgence. (The harmfulness of excessive onanism also seems to me to be exaggerated. I have frequently observed men who practised this to old age and who for all that were in perfect health and quite potent. Only recently I saw a man who for twenty-five years had masturbated three to six times a day and who showed only very slight disturbances. For a fuller description of this case the reader is referred to the "Zentralbatt f. Psychoanalyse," vol. 3, Nos. 4-5.). Freud is of the opinion* that I strain the psychogenetic factor too far. For him "neurasthenia" still is, as it was heretofore, the sequel to excessive onanism. I would oppose this with the statement that I know no 'neurasthenia.' This conception dissolves, as I see it, into a series of diseases some of which are to be included among the psychoses (mild cases of dementia precox, cyclothymia, border cases between degeneration and decay), the apprehension neuroses, hypochondrias, compulsion neuroses, in short, into mere psychogenetic neuroses. Again and again I succeeded in demonstrating the presence of a psychic conflict in cases regarded as 'neurasthenia.' But enough of this now. Notwithstanding a zealous search, I have never seen a case of neurasthenia resulting from onanism. Freud is now of the opinion that he said only that in the history of the 'neurasthenic' onanism can always be demonstrated. (But this may be said also of many neurotics although, as has already been pointed out, the worst cases occur in those who believe that they never masturbated.) But from my point of view that means that among neurotics there is a large number for whom onanism is the only adequate form of sexual gratification, namely, for those afflicted with secret [unconscious] homosexuality, exhibitionism, fetichism, sadism, masochism and the other paraphilias.

But let us return to the masked forms of onanism. There are women who suddenly 'feel bad;' they get weak and have a feeling of delicious faintness come over them. This 'sweet oblivion' is the orgasm following an unconscious or perhaps half-conscious onanism brought about by operating an old-fashioned sewing machine, or after a fantasy (*psychic onanism*), or after playing with something automatically, *e.g.*, opening and closing a purse. Such *symbolic forms of onanism* are extremely frequent. They include such acts as boring the nose; certain movements with the fingers [*e.g.*, stroking the side of the chair one sits on], playing

* In the discussion 'on onanism' (*Ueber Onanie,* pp. 132-140).

with something in one's pockets, with the ring on one's finger, with the body orifices, *e.g.*, the auditory canal, [or stroking the lips or the inside of the cheek with the tip of one's tongue, etc.].

In all these cases of masked onanism there is a culmination in a kind of orgasm. *But there is a strong tendency to weaken this orgasm and to conceal it from consciousness. In most cases of unconscious onanism the fore-pleasure is greatly prolonged, distributed over long intervals, thus masking the libidinous nature of the act, whereas the end-pleasure* [orgasm] *stays away altogether or is so weakened that it does not reach consciousness as a pleasurable feeling but as a feeling of weakness, weariness, or faintness.* All neurotics are actors who play a role even to themselves. Thus it is that a feeling of pleasure may wholly lose its pleasurable character in an apparent, ostensible pain. [Such a pain is a kind of substitution due to a desire for self-deception.] To this category belong various painful *spasms* of a puzzling nature. These *cramps* may be seen with special frequency in children. They frighten the parents terribly. But an experienced physician soon learns to detect a certain disproportion between the ostensible pain and the more or less ecstatic facial expression and to diagnose "masked onanism." I know a woman who had herself massaged for several months because she had a prolapsed uterus. (Such massages, as well as prostatic massage, often become a kind of onanism quite against the desire or purpose of the treating physician. Experience proves that many prostatics and women with prolapse want to continue being treated by massage indefinitely. [This is also true of treatment by electricity, rectal douches, vaginal irrigation, etc.]) After each massage, which was performed by a layman and produced all sorts of evil effects, this woman experienced a feeling of nausea, disgust at the thought of eating and a series of nervous symptoms, among them a peculiar spasmodic condition in which all her limbs became 'stiff.' At the same time she complained of chilliness and violent gastric and intestinal pains. At the conclusion of the attack her pale face became flushed and she experienced an agreeable feeling of exhaustion and fatigue. These cramps were an unconscious repetition of the massages. The stiffness of the limbs corresponded to the tension of the muscles that occurs at the climax of the orgasm and had its analogue in the well-known arc de cercle of the hysteric and of the erotomanic woman. I know gymnasts who masturbate with the help of their muscles. They

put the muscles of the body into a state of extreme tension and in this way bring about an orgasm. Many forms of masked onanism proceed in this way. (*Cf.* an instructive paper by Ernst Marcus 'on various forms of getting pleasure from one's body' in the Zentralb. f. Psychoanalyse,' vol. 3, No. 3.).

Even more frequent are the forms of masked onanism which manifest themselves as *itching* of the skin. I could narrate a dozen histories of patients suffering from this variety of cutaneous disease. *E.g.*, a woman, 70 years old, suffering from pruritus vulvae, cannot fall asleep before she has had a 'good' scratch. The scratching replaces the onanism and is persisted in until there is a mitigated orgasm. A woman of fifty is seized nightly with violent, intolerable itching of the whole body; the whole family, consisting of husband, son and daughter, must scratch her. Finally she scratches herself 'everywhere,' as she says, where it bites most; then she is suddenly seized with an intense desire to urinate, after which the scene is ended and she falls asleep. This performance is repeated nightly. Many puzzling and therapy-resisting cases of *urticaria* and other *neuro-dermatoses* that are ushered in with intense itching are only masked forms of onanism.

Another frequent variety of onanism is the familiar *spermatorrhea*,—a disease that is one of the typical complaints of men living in sexual abstinence. [For a full discussion of spermatorrhea and pollutions the reader is referred to a paper by the translator in THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY, March 1916.]. I have never found it in men who enjoy frequent sexual intercourse. Sometimes the spermatorrhea is accompanied with a slight or even fairly strong pleasurable sensation. Such pleasurable sensations sometimes occur during a *bowel movement* and prove that the anus is an erogenous zone. The idea that onanism must always involve the genital organs is an error. Any erogenous zone may be employed for the purpose. The anus is an erogenous zone of the first magnitude. It follows therefore that a large variety of masked forms of onanism center around this part of the body. Some bore into the anus with the finger on account of itching; another, a bowel hypochondriac,—craving the reader's pardon for the unappetizing theme,—digs his finger into the rectum for the purpose of extracting thence the fecal contents which will not (he says) be expelled otherwise; a third, so as to examine and return into the rectum a hemorrhoidal mass. (Even Luther spoke of being indebted to his hemor-

rhoids for a wondrously exquisite sensation every time the pruritus made him scratch himself.)

Naturally the other mucous membranes too, *the mouth* and especially *the tongue*, are the seat of similar playful activities. Among these we include the different forms of 'pleasure sucking,' the familiar playing with the tongue (rolling it in the mouth, sucking it), etc. [Occasionally one sees a kind of onanism by a prolonged rubbing of the eyelids, a rhythmical manipulation of the eyelids, etc. In many instances these habit movements are performed simultaneously with the manipulation of the genitals.]

More frequent than the foregoing are forms of masked onanism in which there is no manipulation of any kind. Those who indulge themselves thus lose themselves in dreams or *reveries* ending with an ecstatic feeling. If someone arouses them from their reveries they never know what they had been thinking about. The contents of their fantasies are betrayed by some 'trivial' symptomatic action. Thus, for example, a man under my observation had the habit of holding his phallus in his hand during daydreams whose contents he never knew. To enable him to do this he had made a hole in his trousers. And yet he was a member of an association organized for the purpose of warring on pornographic literature, an apostle of purity who spent half of his time in a masked form of onanism. His dreams gave us access to his reveries. Why, the negative preoccupation with the erotic which manifests itself as disgust with, aversion for, and indignation at everything sexual is nothing but a variety of that *psychic onanism* which in these times of hypocrisy and prudery is so widespread. There even are human beings who make it their business to accumulate erotic writings, drawings of the nude, smutty pictures, for the purpose of setting the police on the artist or writer and invoking the assistance of the district attorney, and who busy themselves with these matters only because they afford them a kind of erotic excitement. There is also a masked form of onanism which manifests itself in a negative way, *i.e.*, as a defense against erotic stimulation. To this group belong the reformers who are fanatical on the subject of sexual enlightenment. This is one of the ways in which the coarse erotic instinct is sublimated and utilized for cultural purposes. I know a man, for example, suffering from a perversion of which he is not conscious, an attraction for children [=pedophilia], a love that he has repressed and which manifests itself as a 'harmless' love of children. The man

devotes his time with great zeal to the sexual enlightenment of children. It would of course be stupid to call this kind of sexual activity onanism. But it is just in these *chastity fanatics*, apostles of good morals, ascetics, and wilful abstinents that the nicest varieties of masked onanism may be observed. Nature does not permit herself to be violated so easily, and when the sexual impulse is compelled to vacate the field of consciousness it creeps into the unconscious by some by-path and asserts itself in spite of the combatant's will.

In a number of cases I have succeeded in demonstrating that the *compulsive ideas* were substitutes for onanism. As is well known Freud has pointed out that many compulsive ideas—at the time he even meant all such ideas—represent reproaches for some pleasurably performed sexual transgression in youth. This explanation is perfectly valid for many compulsive ideas today even if it does not apply to all the vast number of obsessive actions (which seem to be determined by many factors). Every compulsive act is a resultant of impulse and restraint and, in the manner of neurotic compromises, embodies both tendencies in one symptom.

Such *compulsive actions* occur with especial frequency after the neurotically predisposed have given up the habit of onanism because of ethical or hygienic motives. [It is astounding with what constancy the sufferers from obsessions of all sorts lay the responsibility for their trouble upon infantile onanism!] I shall close this paper with the analysis of such a case. The patient was an official, aged 26, who showed such uncertainty in the way he attended to his duties that he was in danger of losing his position. He had to count everything many times and even then was in doubt whether he had not erred. This kind of *arithmomania* is very common in onanists. In their conflict with onanism they count the days they have been chaste. [Like all the rest of hypocritical mankind they confound the distinction between 'abstinence' and 'chastity.'] Some are happy if they can resist temptation for eight days and as a rule they fall at regular intervals. Others can resist longer, abstain for longer intervals which are separated from one another by periods of several days during which they masturbate wildly. In the tables of their memory all these onanists keep accurate account of their transgressions. After they have given up the habit the counting continues but is disturbed by the advent of masked onanism and pollutions. Our patient did not know how much money his superior entrusted to him (a symbol

of his guilt!), he could not be sure how many days ago a certain occurrence had taken place, he counted letters or parcels given him till he was exhausted and even then did not know how many he had. These symptoms, in combination with many hypochondriac manifestations, acquired this intensity during the two years in which he refrained from onanism. Naturally all the physicians he consulted attributed his 'neurasthenia,' so most of them called his compulsion neurosis, to the onanism and thus confirmed his own preconceived notion. This patient visited me weekly for half an hour and permitted himself to be instructed about his malady. He was a very apt pupil and I achieved one of my best results. My wonder knows no bounds at the change for the better in my patient. He lost his doubts, stopped counting, is certain about things, feels healthy and vigorous, looks well and has gained three kilos in weight during the first few months (since he had returned to onanism). His former restless sleep has been replaced by deep and peaceful sleep. Where in the world are the evidences of injury by onanism in this case? Why do physicians refuse to see that there are also benefits from onanism, that auto-erotism is the only possible (socially possible) form of sexual activity for innumerable widows, old unmarried women and bachelors? I reproduce herewith the history of the patient, written by him two years after his recovery, retaining its naive stylistic features unaltered and disclaiming any responsibility for the patient's exaggerated eulogiums of me. This publication would be in poor taste did it not afford a deep insight into the grateful soul of a person restored to health.

"Imbued with happy and grateful thoughts, I shall briefly describe my mental condition before and after my treatment. First I must remark that my cure was brought about solely by the application of the following means: (1) Inasmuch as repressed emotions and thoughts were brought clearly to consciousness and in consequence of enlightenment I was freed from old feelings of inhibition, I thereby acquired a clearer view of life and the numerous unjustified pricks of conscience vanished and gradually ceased. (2) By the regulation of the sexual life, to wit, by onanism.

As the son of a minister I was not permitted to transgress the laws of the church and had to lead a chaste, wholly abstinent life. I recollect that rather significant compulsion ideas began to trouble me daily in my 19th year while I was at my nightly

prayers. I masturbated almost daily without attaching any significance to the act, for the sexual had not been properly explained to me and because I would not speak of these things. But secretly I accused myself now and then of having done wrong, but I could not give up the habit and I repressed the troublesome thoughts.

Later, when I began to be troubled with pollutions, I believed I had brought a sickness on myself by what I had done and, according to the Bible, had to look on myself as an onanist and unclean.

Even during my nightly prayers I used to think of onanism, was greatly excited sexually but wished to force these thoughts down. In this way I became confused and repeated the same words and sentences innumerable times. At the same time I began to be uncertain about my work. One day someone told me the false theory about the ruinous consequences of onanism. Now I reproached myself for having sinned and injured my body. I tried with all my strength to guard against falling back into my old habit, counted the weeks, months and even years—of which there were four—of my self-imposed duty of chastity, inasmuch as I hoped for robust health and comfort as the natural consequence of abstinence.

But I experienced the contrary effects. I became more confused over my work, more uncertain, especially when calculating. I always thought I had figured wrong, had sent out too much merchandise. I always believed I had cheated my superior, had wronged everybody.

One day the thought flew through my head that I was a murderer. Years ago, as my father lay on his death bed, I had put my finger in his mouth. Now, years later, I recalled the incident and convinced myself that I had thereby choked him. Soon thereafter I was tortured with other and still other accusations of murder even though I saw the persons alive before me whom I was convinced I had murdered.

I could not undertake anything because I always had the fear that whatever I did might bring terrible, unfortunate consequences with it which would make me a criminal. From time to time I became melancholy, sleepless, irritable and very sensitive as to noises. Naturally I grew less energetic daily, lost all self-confidence and life became a torture.

After almost four years of this kind of torture (of which

I was to be cured by bromides, cold sponging, drops, etc.) I decided as a last resort to consult Dr. Stekel and be treated by him.

Through him a new world was revealed to me. I underwent a psychoanalytic treatment. In the first place it was impressed on me that I must lead a well-regulated sexual life, either by coitus or by onanism. For the time being I decided on the latter. My condition improved from day to day. The treatment gave me new points of view. I learned to know my inward self and its impulses. Repressed thoughts were brought to my consciousness. All sorts of traumatic experiences in my childhood were recalled to memory.

It was clearly shown me when this or that nervous symptom originated; the roots of various chaos-like thoughts were sought out and shown me. So it was clearly demonstrated to me what unpleasant, uncertain, melancholy and energyless conditions the suppression of the sexual impulse brought about.

Naturally this stirring up of the unconscious thoughts excited me at first, but later, as I became more taken up with my physician's views, I learned to look with open eyes into the dirty foundations of human beings and to judge them differently.

I learned to disregard many of the trivialities which so often make human beings unhappy. How relieved I was after the consultations in which I confessed and unburdened my conscience! How happy each time on learning so much that was beautiful, new, fascinating! My self-confidence and my spirits rose with each session.

And now I am persuaded that the free discussion and fearless consideration of every thought, a regular sexual life and the correct expenditure of superfluous energies are the surest ways of bringing about a cure and of preserving a healthy mind.

As I look back upon and review the history of my illness I first begin to see how much I had suffered and I can therefore appreciate my cure the more and my gratitude is greater."

In this patient we discovered that an inward piety forbade him to know a woman before he was married. He stood on a fairly high ethical plane. And I shall only add now that since then—I treated this man five years ago—this man has married, has ceased to masturbate and is perfectly potent. As Guttzeit has pointed out in his well-known book onanism has really nothing to do with the matter of potency. I too have known men who have masturbated for more than fifty years (!) and who, for

all that, as their wives have assured me, are very potent. I observed a man of this kind who masturbated daily in addition to cohabiting daily who wanted to give up onanism because he happened to read in a book that it was injurious. And he succeeded—but shortly thereafter he assaulted a little girl and was committed to prison. In this respect *onanism is of great social significance. It is to a certain extent a protection of society against unfortunate personages with overpowering impulses and all too weak inhibitions. If onanism were wholly suppressed the number of crimes against morality would be multiplied to an incredible extent.* On the other hand, onanism saves some onanists from becoming criminals. They spend their passion in their fantasies and are socially harmless. In this way *the asocial act of autoerotism becomes a social necessity.*

It will not do, then, to forbid onanism in any particular case without first making a careful psychological investigation. In no other matter is it so imperative to individualise as regards onanism. And yet in no other matter has medical ignorance and medical stupidity been so cruelly unreasonable as in this. In this matter physicians are prejudiced inasmuch as they are both culprit and judge in one person. Inasmuch as onanists occur among them no less often than among others, as my observations have taught me, they usually speak *pro domo* and give expression to their own fears and their own injunctions. In no other scientific question does the ethical viewpoint exert such an injurious influence as in this. But it seems to me that *as physicians it is our duty to ascertain the truth 'without prejudice and prepossession' and not be influenced by any such question as whether this truth harmonizes with our morality or not.*

If it is possible safely to introduce an onanist to the so-called 'normal' vita sexualis, the physician will do so no matter what he himself may think about the injuriousness or non-injuriousness of onanism. I do not agree with those writers who would bar the young man's way to normal sex relations by scaring him and recommend onanism as a substitute until he is married. In this way one only creates deep ruts and deprives the youth fixed in onanism of the fitness for marriage and of all its social benefits. *The later man approaches woman the more readily may that type of fear of womankind develop which manifests itself as psychic impotence.* In many cases onanism is only a substitute for coitus. All those who practice onanism only from a sexual need give up

the habit easily and without any notable conflict. In many the actuality of the sexual relation even surpasses the autoerotic orgasm. But *there are innumerable persons who cannot wean themselves from onanism because it is the only possible mode of gratifying their particular sexual urge.* To frighten these persons into giving up the habit is, to say the least, cruel and superfluous.

[It will be noted that in what has preceded Dr. Stekel speaks mostly of male onanists. As regards unmarried women the subject is much more complicated and much more delicate. No psychoanalyst will assume the responsibility of advising unmarried females to indulge in coitus, no matter what neurosis they may be afflicted with. Fortunately there are very few such who do not know about onanism and who do not practice it. The analyst's difficulties come when he is dealing with a woman who will not masturbate or who, because of some repression, gets no satisfaction from the practice. If adequate sexual gratification is essential or an important accessory to the cure of a psychoneurosis, unmarried neurotic women are at a great disadvantage as compared with men.]

* * *

I consider these remarks as well as those in the aforementioned discussion on onanism merely a preliminary communication. I consider it my duty to lay my observations before the public without regard to the attacks I have reason to anticipate. I am prepared to be listed among the public advocates of onanism. Isn't it the duty of an advocate to fight for the right? And I believe that I have proved that under certain circumstances there is such a thing as the right to onanism.

As a pendant to Dr. Stekel's article, as a curiosity, or as an antidote—shall I say, a nauseating antidote?—I present here a description of masturbation as given by one of the older writers. Read it carefully. And don't smile.

"There is a vice, a monster so hideous in men, so disgusting in feature, altogether so beastly and loathsome, that in very shame and cowardice it hides its head by day and, vampire-like, sucks the very life blood from its victims by night, and it may perhaps commit more direct ravages upon the strength and reason of its victims than even intemperance, and that vice is masturbation or self-abuse. One would fain be spared the sickening task of dealing with this disgusting subject, but as he who would exterminate

the wild beasts that ravage his fields must not fear to enter their dark and noisome dens and drag them out of their lair, so he who would rid humanity of a pest must not shrink from dragging it from its hiding place to perish in the light of day. If men deified him who delivered Lerna from its hydra, and canonized him who rid Ireland of its serpents, what should they do for one who would extirpate this monster "vice?" What is the ravage of fields, the slaughter of flocks, or even the poison of serpents, compared with that pollution of body and soul, that utter extinction of reason, and that degradation of beings made in God's image, to a condition which it would be an insult to the animals to call beastly, and which is so often the consequence of excessive indulgence in this vice? It cannot be that such loathsome wrecks of humanity as men and women reduced to driveling idiocy by this cause should be permitted to float upon the tide of life without some useful purpose, and the only one we can conceive is that of awful beacons to make others avoid, as they would eschew moral pollution and death, the course which leads to such ruin. * * * There are some who not long ago were considered young gentlemen and ladies, but who are now moping idiots, idiots of the lowest kind—lost to all reason, to all moral sense, to all shame—idiots who have but one thought, one wish, one passion, and that is the further indulgence in the habit which has loosened the silver cord in their early youth, which has already wasted and, as it were, dissolved the fibrous part of their bodies and utterly extinguished their minds. * * * If only such lost and helpless wretches existed, it would be a duty to cover them charitably with the veil of concealment and hide them from the public eye as things too hideous to be seen; but alas! they are only the unfortunate members of a large class. They have sunk into the abyss toward which thousands are tending. The vice which has shorn these poor creatures of the fairest attributes of humanity is acting upon others, in a less degree indeed, but still most injuriously, enervating the body, weakening the mind, and polluting the soul. A knowledge of the extent to which this vice prevails would astonish and shock many. It is indeed a pestilence which walketh in the darkness, because while it saps and weakens all the higher qualities of the mind, it so strengthens low cunning and deceit, that the victim goes on in his habit unsuspected, until arrested by some one whose practiced eye reads his sin in the very means which he takes to conceal it, or until all sense of shame is forever lost in

the night of idiocy with which his day so early closes."

It is hard to believe that the author of the above bit of frenzied foolishness was not himself a frenzied masturbator, who had perhaps injured himself, bodily and mentally, by his insane masturbational excesses. Nobody else could write such frantic drivel.—W. J. R.

For The American Journal of Urology and Sexology.

HAS WOMAN STRONGER SEXUAL DESIRE THAN MAN?

By the Rev. A. E. Whatham.

WE begin this article by asking—Why do we discuss such a question as the possible difference between the relative amativeness of men and women? This question we endeavored to forestall in our article written for this journal and published last July (1917) under the title of,—"The Social Evil—Who is to Blame?" The said article attempted to show that in the settlement of the question which forms the title of our present effort lay the solution of the one problem more than any other which retards the ethical and spiritual progress of civilization—"The Social Evil." Now surely such a result is a "consummation devoutly to be wished," and yet, unfortunately our effort was generally misunderstood even by many medical experts and by many women of more than usual intelligence who read the article. We return, therefore, to the subject, hoping this time for more success than met our first effort.

Our main contention, upon which we based our entire argument, was that, despite wide teaching to the contrary, as we see in the Old Testament, ancient Greek writings, and the writings of the majority of sexual psychologists (Gen. III. 16; Dillmann—Vol. I, p. 162; Northcote—Christianity and Sex Problems, p. 17), woman as a whole is far less amative, in the sense of erotic, than man. In taking this stand, and proving its incontrovertibility, we became the avowed champion of woman as of higher ethical nature than man. This conclusion so favorable to women, was entirely lost sight of by most of the women readers of our article because upon this basis we logically argued that woman is more to blame than man for the existence of the social evil problem. If women are less erotically amative than men, then in their pronounced efforts to carnally arouse the passions of men, efforts which from the beginning of civilization they have over emphasized to the elimination of all that men call sexual modesty, it logically

follows that women are more responsible for the existence of the social evil problem than men.

Now we are not unconscious of the fact that many of the foregoing assertions are open to question. For instance—Are women less erotically amative than men? and have they throughout the evolution of civilization persistently eliminated all sexual modesty in their relations with men? We shall take the last question first, as it is the easier to answer, although the first is much easier than one would suppose.

It has been claimed that the more we familiarize ourselves with the nude in life and art the less it will possess the power to excite the sexual appetite. It might just as well be said that the more we familiarize ourselves with the sight of food the less we shall want to eat. Woman is the natural sexual stimulus to man, whether she be clothed or unclothed, and it stands to reason that if unclothed she will be an even greater sexual stimulus. We have several times in this journal maintained that the narrative in Gen. III. is a veiled story of sexual transgression, and since then we have read Northcote's work already mentioned, in which he also accepts this view (ib, pp. 17, 400). But what gave rise to this conception in the mind of the writer of Gen. III? In our July article we said that this writer had chosen a sexual transgression as the original sin because such a sin in his mind was accountable for more evil than any other transgression (p. 289). We further said that in the mind of this said writer Eve tempted Adam exactly the same way as the ancient Babylonian Epic represents a woman as tempting a man to his destruction by exposing to him her nude charms, whereupon he lies with her:

"Ukhat exposed her breast, revealed her nakedness,
Took off her clothing,
Unabashed she enticed him.
For six days and nights Eabani enjoyed the love
of Ukhat.
After he had satisfied himself with her charms.
He turned his countenance to his cattle."

We quote this from Jastrow's article,—"Adam and Eve in Babylonian Literature" (TAJSLAL, July, 1899, p. 201). We further quote from Havelock Ellis's "Psychology of Sex" (Vol. III, 1899, p. 174),—"It is too often forgotten by those who write on these subjects that the man who seduces a woman has usually himself in the first place been seduced by a woman."

There can be no possible doubt that Ukhat seduced Eabani by taking off her clothes and "unabashed" enticing him by her nakedness to have sexual contact with her. It will be recalled that Adam and Eve are recorded as having been created, and continuing to dwell naked, and not until the sexual transgression had been committed did God clothe them, or, in other words, hide the nude charms of Eve from Adam.

We have referred to the assumption that the more we familiarize ourselves with the nude in life and art the less we are sexually affected by such exposure. Were this so then the ancient Greeks ought to have been a people the least sexually affected by the nude in life and art, since in both cases they are known to have used far less clothing than any people before or since. And what do we find to have been the effect of all this? They were the most sexually depraved of any people except the Romans, who derived their nude in art from the Greeks, since before such borrowing the Romans used to drape their statues (Northcote, ib. 274f).

Notwithstanding the foregoing admission, Mr. Northcote, endeavors to draw a distinction between the moral and the immoral nude in art, indeed, he tells us that erotic art is not necessarily immoral.

It is strange how sometimes good and clever men seem to entirely misunderstand the subject they attempt to write about. The exhibition of feminine nude charms must be sexually exciting to any man beholding them, else would they cease to be *charms*, for there is, and can be, no such exhibition without more or less psycho-sexual excitation on the part of the male beholding it. The very fact that the beautiful nude parts of the female form are considered beautiful is because of their sexual attraction. Thus Athenæus quotes the dramatist Alexis, when describing a courtezan:

> "Is she a splendid figure—then her charms
> Are shown in naked beauty to the purchaser."
> (B. XIII. c. 23.)

Again, the same writer quoting Oeneus describing certain beautiful maidens, speaks of one as:

> "Naked—a lovely picture for the air
> To wanton with;
> . . . . . .
> Another, with her robe high round her neck,

Concealed her bosom, but a rent below
Showed all her shapely thighs."

(B. XIII. c. 87.)

Finally, this writer tells us that "The fashion, too, of Sparta is much praised, I mean that of displaying their virgins naked to their guests," and he refers to the custom seen in the island of Chios where the young men wrestle "naked with the maidens, who are also naked" (ib. c. 20). We are not, therefore, surprised that Aristotle "affirms positively that Spartan women openly committed the grossest acts of debauchery" (Sanger—History of Prostitution, p. 45).

Mr. Northcote tells us that "the true and final solution of this problem is the educational one, the ethical training of the esthetic sense," and he quotes a writer to the effect that, "the True and the Beautiful are nothing else but avenues of approach to the Good, yea, to the ineffable splendor of the manifestation of the highest Good" (ib. p. 277).

Mr. Northcote has written a volume so excellent as a whole that we are loath to criticise any part of it severely, and yet, in this incident we are bound to say that of all foolish explanations the one just quoted appears to us the most foolish, for what has the training of the esthetic sense to do with a man's natural sexual excitement stimulated by the exposure of feminine nude loveliness? No such training would enable a man to totally subdue this excitement, merely because its stimulation was at the wrong time, in the wrong place, and with the wrong person. The dazzling beauty of a woman's nude body when it is young and well formed is, and was intended by the Creator ever to be, a psycho-physical excitant. To talk, therefore, to the modern young man of entire sexual subjugation when meeting in society's gatherings young women to entertain, to dance with, to generally amuse, young women who are practically naked, is the very height of absurdity. It would be tantamount to denying that the so called charms of feminine nudity *are* charms except with certain persons under given circumstances, and in particular localities. We say this where young men are concerned, but with men past middle life, men past the age when sex plays a dominant part in their lives, the same argument applies, for with men of all ages "there is no sight which has a greater tendency to gladden the eyes than the beauty of a woman." It was this fact, that the nude beauty of a young and well formed woman sets a man's eyes on fire, causing

the old and sluggish blood to course madly through the veins once more, that prompted the servants of David to cause a young virgin of beautiful form to stand exposed in the sight of the old king, and to lie in his bosom (I K. I. 1-4). We repeat then that it is the very height of absurdity to suppose that a man's natural appetite is by mere esthetic training to be adequately under control when brought in contact with more or less of feminine nude beauty under circumstances in which it would be improper to indulge such appetite. The only sensible thing to do under such circumstances would be for the young woman to change her attire for a more modest covering, otherwise she would seduce every young man with whom in this exposed state she might come in contact, and every such young man would either desire in turn to seduce her or some other woman. This is one of the ways in which Havelock Ellis sees a man seduced by some woman before this particular man himself seduces a woman, and, indeed, he is amply warranted in his assertion, for more men have been seduced by women than women by men. "Because thou hast done this thing," said Yahweh-Elohim to Eve, "thy desire shall be to thy husband and in pain shalt thou bring forth children, the fruit of thy desire" (Gen. III. 16). Of course Yahweh-Elohim actually said no such thing for the Hebrew story has no more historicity than the Babylonian epic quoted, and yet the truth of both of the stories remains, that it is woman who has ever made an over emphasized exhibition of her nude charms to possess herself of a man, any man in fact, for a woman must have a man and she hunts for him with a bait which she knows only too well that he will readily bite. Woman dresses for man, and she knows well that the less she wears the more her dress will attract him, especially when her very scanty attire is so arranged as to intimate the complete loveliness of what is only partially displayed.

To her scanty attire woman adds what poetically we call arts and graces, but what may be more accurately described in prosaic terms as tricks and dodges. A woman wears an extremely decollete dress, which scarcely conceals her beautiful bust. To fully exhibit it would be deemed immodest, yet by graceful swayings and bendings she contrives that her male partner shall see the whole of it. A woman's short evening gown would be immodest if it exhibited the calf of the leg, yet she contrives by the trick of crossing the legs as she sits opposite her male partner that the full calf shall be exhibited. To be plain, a society dress is scanty

enough, yet the wearer does her best in the majority of cases to see that it hides less than it was actually made to cover.

There was a time when we should not have written quite so positively on the foregoing points, when we doubted whether young women were fully conscious of the effects of their "arts and graces" on their male partners. But I have been so frequently told by women that girls are fully aware of all that we here intimate that we hesitate no longer to state definitely what reading and experience shows us to be the true state of the case, that throughout the evolution of civilization women have persistently eliminated all sex modesty in their relations with men, and that this is the principal cause of the existence of the social evil problem.

We come now to our first question.—"Are women less erotically amative than men?" As we have seen, the Old Testament, the writings of the ancient Greeks, and the writings of the majority of modern sexual psychologists say that they are not. Notwithstanding, however, this formidable array of authorities, we unhesitatingly assert that woman as a whole is less erotically amative than man, that erotic amativeness is not with women as it is with men, the prime object in seeking the companionship of the opposite sex. And we say this notwithstanding that the woman's desire for the companionship of the man is greater than the desire of the man for the companionship of the woman.

Suppose, however, that the Old Testament, and other writings, were correct in their view of this matter, how tremendously it would lower women not only in their own eyes, but in the eyes of the average man, for the average man would hate to think the normal woman a being as erotically dominated as himself. To the average man woman is the symbol of purity, and it will ever come as a shock to his ideal of womanhood to be told that the desire of a woman for the companionship of a man is as much a self conscious outcome of rut as it is with the man. A man knows perfectly well that the basis of his love for a woman is originally and continues to be primarily sexual self-gratification. But this knowledge gives him no uneasiness whatever, whereas, if he were fully conscious of the teaching of the Old Testament in this respect, most men would be considerably shocked at such a representation, and would indignantly deny that it states the truth. Nay, they would equally indignantly deny that the mere sexual appetite is as strong in the normal woman as it is in the

normal man, for to man woman is a bit of heaven, a state in which Jesus distinctly intimated that there would be no carnal marriage, for there men and women will be as the angels.

Of course it is extremely doubtful whether there are such beings as angels, a point fully admitted by modern biblical scholarship (Angel—DCG), but with this we are not here concerned, our only object being to emphasize what was evidently in the mind of Jesus, that certain present bodily functions, amongst which he specially mentioned human procreation, are incompatible with a heavenly state of existence.

There is nothing here that is strange or out of harmony with the fact that God is the Author of Creation in all its forms, and therefore in a sense all creative processes must be ethically beautiful. God is the author of evolution, and evolution shows us that as civilization advances many methods once suitable for a lower stage of existence become to a higher stage matters distinctly repugnant. It is even so with human procreation, its whole process is distinctly earthly, whereas man is developing heavenly, and of *homo sapiens* the first to so develop is woman, who normally is far less carnally inclined than man.

Of course this last conclusion is denied, especially by Scripture which represents that as a curse put by God on woman for the part played by her in the Fall she was ever to be possessed by a passionate desire for sexual intercourse with a man. The curse we see in Gen. III. 16, and a prominent example of this desire we see in Gen. XXX 15f. Now what are we to make of both of these passages? To reject them as conveying no truth whatever, would be a mistake, since they convey a very decided truth. To wrongly interpret this truth, even as the writer did in both of these passages in instancing them would be as great a mistake as the rejection entirely. Both passages wonderfully emphasize a profound truth, but they equally misinterpret its cause. This truth is that woman does desire the companionship of man much more than man desires the companionship of woman, but the reason why she does so has been misjudged by the majority of men in the past, and is still so judged by the majority of men in the present. Hence we find the following statements:

"When Moarbeda was once asked; 'In what part of a woman's body does her mind reside,' she replied: 'In the lower portion of her body.'"

"The laws of Manu attribute to woman concupiscence and anger, the love of bed and adornment."

Euripides asserts that "the woman who 'falls in love' thinks first of all: 'How can I seduce the man I love?"

Dr. Elizabeth Blackwell contrasting the difference of the sexual impulse in men and women, says:—"Physical sex is a larger factor in the life of woman."

Finally, Havelock Ellis, from whom we have taken the foregoing quotations, concludes with Mantegazza, "It is possible to hold that naturally the sexual impulse is stronger in women than in men" (ib. pp. 199, 159).

We have a formidable array of authorities against our main contention that woman as a whole is less sexually influenced than man, yet we hold this contention in spite of this authority, and also in spite of the fact that women desire the companionship of men more than men desire the companionship of women. To prove this contention, and thus to show how thoroughly we were prepared to champion woman as sexually far more ethical than man, was the main effort in our original article,—"The Social Evil—Who is to Blame?" and yet for that article we have been characterized by certain well-known society women, leaders in woman's welfare, as attempting to degrade women in the eyes of the public. The article which was most bitterly denounced was one written for the "Kentucky Woman's Journal (Jan. 1918), under the title,—"Woman and the Social Evil." The passage terminating that article was evidently the one which aroused the feminine ire, and which ran as follows:—"Women of to-day, I charge you in the name of God, as Hosea charged the women of his day, quit your whoredoms and adulteries, which you are committing in the name of society's requirements, and lend your aid to the elimination of the Social Evil Problem, a problem which the Old Testament indicates that you originated, and a problem which all men know you alone can solve."

The silly women who attacked us should first have attacked the Bible, a book they still consider to be fully the inspired Work of God, because it is this book which is responsible for our assertion that woman was and is the chief cause of the social evil. Be this as it may, we now propose to show the foolishness of this attack, and thereby to confirm our original contention.

We begin by taking separately the statements quoted from Havelock Ellis.

Woman's mind may be directed chiefly toward her gen-

italia, but not in the gross sense intended by this ancient female philosopher, and therefore the phrase is not accurately descriptive of the truth of the matter. The normal woman seldom thinks of her lover apart from her possible children by him. It is the thought of what shall be begotten by such unity that is primarily in a woman's mind when she seeks marriage, for the chief force of a woman's character is its maternity, and not its sexual impulse or appetite. With man it is very different, since *his* chief aim in seeking marriage is the gratification of his sexual impulse. It would be far more true consequently to say of man that *his* chief thought is between his thighs.

As for the statement made by Euripides, we believe that it is true that consciously or unconsciously the first thought of the normal woman when in love, is—"How can I seduce my lover?" Should this surprise the reader we would ask him to read carefully 'The Song of Solomon,' where he will see ample confirmation of our warrant for accepting the assertion of Euripides.

A woman knows by instinct what it is that her lover desires at her hands;—"I am my beloved's" sings the maiden in her rapturous consciousness that she has a lover. But what does she immediately add,—"And his desire is toward me." How this desire is to be consummated by the lover, the damsel immediately informs him by telling him that she will take him into the field or garden, which, mark, she calls *his* garden, a garden wherein grows all manner of precious fruits, the grape, the love-apple, the pomegranate, all indicative of sexual reproduction, and there, she says, "will I give thee my love" (7. 10f; cf. 4.6). Yes, a maiden's first thought truly is—How can I seduce my lover, yet she so thinks not for her own mere sexual enjoyment, but primarily for the better securing of her lover's faithfulness to her by giving him what she instinctively knows he primarily covets from her—sexual contact. Did she feel that she could secure this faithfulness better by another course, it would be this other course which she would first seek to put into operation. In seeking sexually to seduce her lover a maiden is not acting from the standpoint from which the lover acts, but from a standpoint infinitely higher, that of the mother-wife, an ideal in which the sexual act is merely a means to an end, whereas with the lover the means is largely the end. We do not, therefore, agree either with Dr. Elizabeth Blackwell or with Havelock Ellis, that physical sex, otherwise the sexual impulse, is stronger in women than in men, for were it so

the faithful wife would be a rarity, whereas it is the rule, a rule often maintained under very trying circumstances.

We have not thought it necessary to discuss here the significance of the words in Gen. III. 16,—"thy desire shall be to thy husband," or rather we should say, of the erroneous significance which the writer intended to be accepted by his words, for the words themselves convey a great truth; we object only to the significance which the author of Gen. III, intended these said words to convey. The discussion of these words we undertook in our original article. Here we would merely repeat in brief what we there said, namely, that a woman ardently seeks a man companion because of the sense of protection he affords her; because of the sense of possession with which his presence supplies her; and because by such possession she can hold her own amongst her women peers that she is not unsought by a man, and therefore is not shut out of the place nature intended her to fill as queen. We attempted to show that these, which may be called female secondary sexual impulses, have become with woman primary impulses, the erotic sexual impulse becoming secondary to these. Now it is because of this very fact that we charge woman with being the original and continuing chief cause of the social evil problem, for if woman is not as erotically amative as man, then why does she so immodestly display the attractiveness of her nude charms to man on every possible occasion. Men would not spend half the time they do spend, and have ever spent, in talking of the delight of woman's nude charms if women would not so persistently exhibit these to them on every possible occasion. When Pope wrote:—"every woman is at heart a rake," he was encouraged so to write by the action of women themselves, for woman has always from the very beginning of civilization dispensed with every vestige of modesty in her effort to wear as little clothing as possible in the presence of men. This being a fact, then logically do we turn to it as the chief cause of the social evil problem, and, consequently, there is not the slightest use in women getting angry with us for having stated this fact in the "Kentucky Woman's Journal." If present Society permits young ladies to appear at its gatherings with their bodies naked except for a so-called waist which covers but the lower part of the rounded bosom; with arm pits so completely exposed that it becomes necessary for the use of special razors to remove the hair that otherwise would be seen; with skirts so short that the

swirl of the dress shows the full lower legs to the knee, and sometimes more; if, to add to this the entire garment is so light, gauzy and flimsy, that the whole form is thereby specially emphasized in all its beauty, then surely it is time to tell the modern society woman to "quit your whoredoms and adulteries, which you are committing in the name of society's requirements."

It is very singular that, excepting a few society women, all who have read my articles dealing with this subject, have concurred in accepting my conclusions in the present instance as fully warranted. We could enter into a long and exclusively medical discussion to show that woman has not so strong a sexual desire as man, but with what we have said directly on this point in our original article, and with the added indirect evidence produced in this present paper, we feel that we have said enough to convince the unprejudiced that our main contention, including the logical conclusion which follows it, is correct, namely, that despite the Old Testament to the contrary, together with all other writings, ancient and modern which here agree with it, woman is not as erotically amative as man, that in fact, what eroticism she possesses is entirely secondary to her other sexual impulses, impulses which are connected only in a very indirect manner with what is definitely meant by the sexual appetite (cf. Northcote—ib, p. 210). At this point we must warn the reader against assuming that we hold the opinion that the normal woman has practically no erotic amativeness such as the man possesses. On the contrary we believe and know that she has such, maintaining merely that in most women it is generally very moderate as compared with that which man feels, and is as a rule more satisfied by the aid it lends to the man's enjoyment than by any directly erotic pleasure it brings to the woman herself.

This last conclusion is practically contradicted by Ellis and others, who assert that because in normal coitus "the orgasm tends to occur more slowly in women than in men, and that the entire act of detumescence "is completed before it has begun in his partner," a man should always passionately excite a woman before having intercourse with her in order that she may fully complete the act with him. He concludes that "it is almost normally the function of the male to arouse the female," in order that she may complete the sexual act with her partner, otherwise she will be left "either cold or unsatisfied" (ib. p. 191; cf. 187).

Now we beg most emphatically to disagree here with Ellis

and his followers, disagree experimentally, scientifically, and ethically. Experimentally, we have known women who adored their husbands, and who were further in excellent health, who never, or at least seldom, experienced an orgasm when in sexual contact with their respective husbands. Scientifically, no dire results need follow an incompleted sexual act, but sometimes results of more benefit follow where the act is not completed. Ethically, few normal high-toned spiritual women would consent to the idea that they were to be worked up into an impassioned sexual state before receiving their husbands in marital contact. The fact is, nature has planned that a woman may become a mother without experiencing any considerable sexual excitement, whereas she will not become a mother if her husband experiences no such excitement, since in that case he will be unable to approach her for the required end. Now if nature is thus indifferent there is here surely an involved issue of vital import. The issue is this, that there is left open to woman the opportunity for the attainment of a higher ethical development than man is capable of achieving. Her child comes to her without her consciousness of any physical activity on her part. It is a very gift from heaven itself, and she has already entered that future state in which they neither marry nor are given in marriage. It is this higher ethical state to which we would arouse the thought of women generally by this and our other articles written to the same end. Like Elijah, jealous for the name of Yahweh, we are jealous for the name of woman, for woman is the symbol of heaven upon earth. Freed by nature from the gross or excessively animal side of procreation, she yet stoops to unduly arouse this side of man's nature by exposing to him as much as possible of the charm of her nude body. No such exposure is necessary to win a husband, woman as woman is a sufficient sex attraction to a man. That woman may occupy unsullied her full ethical position in the scheme of civilization is the sole object of the writing of this and the other articles in this connection.

For The American Journal of Urology and Sexology.

EXPERIMENTAL CONTRIBUTION TO THE PREVENTION OF CONCEPTION BY CHEMICAL MEANS.

By Dr. Emil Kraus.

FOR the prevention of conception chemicals are recommended by means of which the spermatozoa may be paralysed or destroyed. All these remedies, which are sold under different names, such as*——, ——, ——, ——, ——, ——, ——, are found to be extremely unreliable in practical use.

As it is not free from objections to test the efficacy of these drugs on the human female, and as in an animal the process of fecundation can be better controlled, I felt justified in making experiments in this line, the more so as I was unable to find any reports in our literature concerning this subject.

The animal experimented upon was the rabbit. I used only specimens which had already given birth to rabbits in the stables of our institution. The experiments were made about five or six weeks after the cubbing, which means, at a time when the animals are the most susceptible to a new impregnation. The animals were fastened to an experiment board, and then the chemical agents were inserted in the vagina.

At first—following the same method as is employed in humans, small suppositories of cocoa butter were inserted into the vagina of the female rabbit as deeply as possible. As this was found unsuitable, another method was selected, and a Mercier catheter No. 9 was introduced to a sufficient length until—after passing the symphysis—an obstacle was encountered (at a depth of about 7 cm.).

By means of a syringe, fastened to the catheter, liquids (gelatin liquified by heating) were then injected until the liquid substance flowed back and became visible at the catheter and the vaginal orifice. Immediately after the injection the animal was brought to the male rabbit. If cohabitation did not take place 8 or 10 minutes after the injection had been made, the experiment was regarded as a failure, and was repeated in a few days.

Twice a 0.8 per cent. solution of citric acid and twice a 4 per cent. solution of boric acid was used, as injecting fluid; in the other experiments, a mixture corresponding in its composition to —— Tablets. These tablets, which enjoy a great popularity as

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Zentralblatt für Gynäkologie.

* The actual names of the articles used we are obliged, for safety's sake, to leave out; they are not important however; they are the antiseptics well known to everybody.

contraceptives, are made of boric acid, citric acid, zinc sozoiodolate, and suprarenin, in definite proportions.

To increase the action of these ingredients, gelatin was used as a constituent (according to Lehmann: *Berliner Klinische Wochenschrift*, 1909. No. 19), because gelatin aids in the absorption of ingredients dissolved in it.

In this way forty experiments were attempted. Twenty of them were unsuccessful on account of the female rabbits refusing to be covered. This behavior is to be explained by the fact that the animals were considerably vexed by the preceding procedures, as the tying to the board, the painful introduction of the catheter, and the burning sensation in the vagina caused by the injection. Consequently, there remained twenty female rabbits which, after the injections, were actually covered. Of these twenty animals seven were impregnated, namely, three out of fourteen who had been covered once, and four out of six who had been covered twice.

Commenting on these results the following is to be said: According to the experience of breeders, the impregnation of a female rabbit is certain only under the condition that she is covered twice successively, while a covering done but once is frequently followed by the nonappearance of pregnancy.

According to the experiences made in our stables it appears that after one covering, treated as well as untreated female rabbits are impregnated equally often or equally seldom (3 out of 14). Regarding the fact that only four animals became pregnant out of six which had been covered twice successively, it is to be taken into consideration that also under normal (natural) conditions conception often does not take place in spite of two successive cohabitations.

There is a number of circumstances which must be taken into consideration as having an important bearing on the results of our experiments.

Before all, the above mentioned vexation of the female rabbits caused by the injection undoubtedly exercised a certain influence in frustrating conception. Furthermore, the experiments were made at different times of the year, *i.e.*, also at seasons which are known to be unfavorable to the breeding of rabbits. Finally, the alimentary condition of the animals must not be overlooked; it is a fact well known to breeders that overfed animals cannot be impregnated, notwithstanding two successive coverings. At all events it is a fact that out of six females, covered twice succes-

sively, four became pregnant in spite of the injection having been made immediately before the covering; this shows that the remedies did not prevent conception.

It remained to make sure whether during the first coitus the injected drug had not been removed mechanically by the penis of the rabbit so that the second coitus was accomplished practically without a contraceptive and thus rendered effective. In order to clear up this point, the following was done: Post coitum the females were given a second injection, and then brought to the male for the second time. But not one of the females permitted herself to be covered for a second time—perhaps, as a result of the enhanced vexation.

It is of interest to note that one of these rabbits, who was injected for the second time immediately after the first coitus, became pregnant for all that. This experiment demonstrates that by these injections, even if applied post coitum, conception cannot be prevented.

In order to get at the subject from another point, the following was done: Gelatin impregnated with India ink was injected into the vagina, and then the female rabbit was killed immediately after she had been covered by the male rabbit. However, the presence of the India ink in the genital tract of the animal could not be demonstrated. There remained nothing to be done than to have the rabbits covered but once post injectionem and then to remove them out of the cage of the male rabbit.

As already mentioned, out of fourteen rabbits, covered once, three were impregnated; this shows that the presence of the injected drug in the genital tract did not prevent conception.

It might be objected the drugs were not injected deep enough into the vagina. To find out, a methylene blue staining solution was injected into the vagina, and this was done in exactly the same manner as with the other drugs. After this the rabbit was killed. Post-mortem showed that the inner surface of the genital tract was stained blue up to the fundus.

Altho we are not impervious to the argument which might be advanced against the application of the results obtained from animal experiments to humans, and chiefly so if this is done regarding a subject so complicated as that of fecundation, we nevertheless venture to claim a certain merit for our work, inasmuch as the results derived from our experiments coincide and are in perfect accordance with the experience of daily life.

Our investigations show that by animal experiments the unreliability of certain so-called contraceptive drugs can also be proved, and by this the cold attitude towards the employment of these remedies, hitherto maintained by our gynecologists, seems to be amply justified.

Venereo-Urologic Abstracts

GONORRHEA IN WOMEN.

Dr. J. Henry Dowd (*Med. Council,* April, 1918) says when a woman denies the existence of gonorrhea, even after being accused of infecting some one, *believe her;* she is stating facts, as far as she knows. The writer points out that in fully 90 per cent of cases the infectious bacteria come from the prostate of males who think themselves cured, and they lodge at but one place, against the cervix. We must not look for ardor urinae or a very marked increase in discharge. Amongst the first symptoms is pain in the lower abdomen, especially in the left side of the inguinal canal. Rest in bed with flaxseed poultices applied every two hours, copious hot saline douches, a bowel movement every day and pulv. opium, 1 gr.; calomel, ½ gr., every three hours for pain, will control the acute condition in three or four days. About the sixth day the lower abdomen may be painted with tr. iodine, to be repeated once during the next ten days; at the same time iodine may be applied to the cervix, using a tampon of ichthyol 10 per cent in glycerin about every six or seven days.

The general condition must receive careful attention, iron if anemia, nerve tonics and good nourishment if the general condition is low.

About the beginning of the fifth week the uterus should be curetted, especially the cervical glands; silver nitrate (20 per cent) should be applied thoroly to the denuded surface. Local treatment should be continued every week at least for some time. Should pelvic abscess, pus tubes or the like develop, the case must be referred to the gynecologist.

CHRONIC URETHRAL DISCHARGE.

Dr. P. S. Pelouze (*Med. Rec.,* 3. 30. '18) directs attention to the great number of individuals who are afflicted with chronic urethral discharge and asks: what is the cause of this startling

condition? He asserts that instead of being treated as a disease, chronic urethritis should be considered as a symptom of some deeper lying pathology.

About 95 per cent of such cases are kept up by some condition extrinsic to the urethra. From the usual treatment of injections, irrigations, dilatations, etc., no permanent benefit can be expected. Acute specific urethritis being the chief etiologic factor in chronic discharges, the question arises: in what particular does the usual treatment fall short? It is to be found in an incomplete cure. A clear urine is no proof that there does not exist a condition that sooner or later spells chronic urethral discharge. From 60 to 95 per cent of all cases of acute specific urethritis have a posterior involvement. The gonorrheal inflammation in these patients spreads over the entire urethral mucosa and the prostate becomes bathed in gonorrheal pus. Moreover, an overfilled bladder, whether it be from urine or from irrigating solutions, must be taken into consideration.

And then, where there is a history of epididymitis one should never forget that an inflammatory condition is likely to be present in the seminal vesicle of the same side. Furthermore, tuberculosis of the genito urinary tract may be a factor underlying such discharges. Therefore, in every case of acute urethritis our efforts should be directed at removing the cause rather than treating the symptoms. A correct diagnosis is of paramount importance. The cystourethroscope will correct many diagnostic errors, and nothing but the microscope can give the prostate a clean bill of health. A palpable seminal vesicle is not always a diseased one, and a diseased one is not always palpable. Burning on urination, which is not due to treatment, is seldom a symptom of chronic urethral discharge in the absence of tuberculosis. A urethral discharge will almost invariably disappear early if the underlying cause is receiving proper attention.

TWO SUCCESSFUL CASES OF TESTICLE IMPLANTATION.

Dr. G. Frank Lydston (*J. A. M. A.*, 3. 30 18) reports two cases which show that the method of sex gland implantation as advocated by him has descended from the dais of experimentation to the solid ground of practical and successful application. The first case is that of a man, aged 30, who had completely lost both testicles from infection following trauma. He had marked fem-

inine secondary sex characteristics, an excessive and feminine distribution of fat being especially noticeable. There was complete impotence, with decided mental and physical inefficiency. Double scrotal implantation of entire testicles was performed, August 1, 1915. The material was taken from a boy of 14, killed by a crushing injury. The testes were removed six hours after death, and kept on ice for thirty-three hours. The patient returned home at the end of two weeks. Three weeks later, he engaged successfully in coitus. His mental and physical efficiency soon became normal. The feminine adipose tissue gradually diminished, and the masculinity of type increased. The condition at present, two years and a half after operation, is very satisfactory. The patient indulges in athletic sports, he has lost 40 pounds of excessive fat, and his sexual power is normal. From present indications the writer believes that the results of the implantation will be permanent.

The other case is that of a boy who at the age of 13 had suffered severely from vaccination. Both his testicles became involved and subsequently atrophied. When 17 years of age he was sent to the writer. Psychically the patient was a normal, manly fellow, but with distinctly feminine secondary sexual characteristics. The penis was small. The left testicle as large as a pea, the right testis about the size and shape of a small lima bean. He passed from the writer's observation until two years later. An operation had been performed with the result that the remnant of testicle on that side had completely disappeared. The feminine characteristics were now more pronounced.

On Oct. 27, 1916, scrotal implantation was performed, without any subsequent complications. The epididymides were not removed, and the testes not decorticated. Sixteen months after, the implanted testes are still well defined. His own atrophied right testicle has increased in size. He has gained in weight and virility and has cohabited thrice in succession on numerous occasions, with orgasm and emission.

RESISTANCE OF THE GONOCOCCUS AND THE SPIROCHETA PALLIDA OUTSIDE THE BODY.

In reply to a query as to the resistance of the organisms of gonorrhea and syphilis outside the body, the *J. A. M. A.* (3. 30. '18) states that the gonococcus is sensitive to drying, and in ordinary conditions can survive exposure to the air for only a

short time, although in dried pus it may live as long as six or seven weeks. Linen soiled with discharges may transmit the disease after a fairly considerable time, but if the linen is placed in boiling water, the organism is killed very rapidly. It has been shown that when kept moist, the spirocheta pallida can live in a diffuse light and at room temperature under conditions of mixed culture, such as would occur in ordinary contamination of materials from the condition, as long as eleven and one half hours. Drying kills the organism rapidly, but during the drying period they may survive as long as one hour.

CALCULI IN BLADDER.

Dr. Arnold Peskind (*N. Y. M. J.*, March 16, 1918) reports the following case. On August 4, 1917, a woman, aged 72, mother of five living children, was admitted to a Cleveland hospital, suffering from complete retention of urine since June 24th, 1917, from which date the catheter had to be resorted to. Uterus and annexa had been removed ten years ago. She had many attacks from gallstone colic accompanied by jaundice. There was a hard round nodular swelling in the right breast, involving its lower half, adherent to the skin, with nipple retracted. The cystoscope revealed a normal mucosa, except about the trigone where there were signs of engorgement. Two centimetres above the trigone were lodged many facetted calculi. One isolated stone was seen to the left of the trigone, imbedded deeply in the tissues and almost concealed by inflammatory exudate. The urethra was insensible and dilatable without any force to 40 F.

Without anesthesia a narrow wire kidney stone forceps was introduced into the bladder, and with the aid of the left index finger in the vagina, eleven calculi were easily removed. On August 9, in the same manner, twenty stones were removed. There was no visible injury to the urethra. On August 15, the last six calculi were removed.

The paralysis of the bladder persisted, and the growth of the breast assumed more perceptible activity. Progressive emaciation with extreme exhaustion rapidly supervened. The bladder showed scarcely any signs of sepsis, nor was there at any time fever. The patient died November 6, 1917, about seven months after the first symptoms of urinary difficulty had called for special attention.

DIAGNOSIS AND TREATMENT OF PYELOCYSTITIS IN INFANCY.

Dr. Clifford G. Grulee (*Northwest Medicine*, March, 1918) calls attention to the frequent occurrence of pyelocystitis in infancy, a condition which is not to be looked upon lightly. While it is true that a large proportion of the patients do recover without serious consequences, it is also true that a very great number have repeated attacks and not a small proportion of these infants succumb to the disease, either in the acute stages or later. Death may occur soon after the acute onset, or the condition may become subchronic, existing for several weeks, the infection spreading and the child gradually succumbing to a sepsis. More attention should be paid to the early diagnosis. The onset is usually sudden with a high rise of temperature and little else. The examination of the urine is of prime importance. Within 24 to 72 hours the pus makes its appearance. A few drops of urine placed on a slide under the miscoscope will reveal the presence of infection in the urinary tract.

In order that one may use the most effective means for overcoming the infection, the infecting organism must be known. In the majority of instances this is the bacillus coli. This organism does not grow well in an alkaline medium. Large quantities of alkalies given at frequent intervals during the acute stage has proved most effective in the writer's experience. To a baby under six months of age one should give a mixture of 10 grains of sodium bicarbonate and 10 of potassium citrate every two hours. This should be continued night and day, as it is of paramount importance that the urine be rendered alkaline as soon as possible and be kept strongly alkaline. In case the quantity of alkali given is not sufficient, the dose should be immediately increased. This treatment should be kept up for from four days to a week, depending upon the quantity of pus in the urine and the temperature curve. After the symptoms have subsided, one may stop the alkalies and give hexamethylenamine to the amount of 3 to 5 grains four to six times a day, depending upon the age of the infant. During the first twenty-four hours it is wise to give acid sodium phosphate [not the official salt, but the monosodic acid phosphate] until the urine becomes acid, since the hexamethylenamine acts only in an acid medium.

It is necessary that the urinary antiseptic be kept up over a long period, even after the pus has practically disappeared from

the urine. The condition shows such a marked tendency to recur that it is only by this means that we are able to overcome the infection. As the disease is accompanied by nutritional disturbance, careful attention to diet and hygiene is necessary.

ULCERATIVE MYCOSIS OF THE PENIS.

The Urologic and Cutaneous Review quotes E. Mallien (*Bull. et Mem. de la Soc. Med.*) who reports the case of a soldier who had an ulcer on the prepuce. It was diagnosed as chancre. The base of the ulcer was yellow, the margins sharp and slightly raised with some induration, but the lesion as a whole was soft. Wassermann repeatedly negative. Injections of neosalvaran yielded no results. Guinea pig inoculation for tuberculosis was also negative. Smears showed staphylococcus. Tube cultures yielded a fungus. Upon further study this was found to present all the characteristics of Oidium cutaneum described by De Beurmann and Gougerot as the cause of disseminated ulcerative skin lesions which simulate both sporotrichosis and syphilis. Under iodine treatment the lesion rapidly disappeared.

CONGENITAL SYPHILIS AND MENTAL DEFICIENCY.

It is generally conceded that 2 per cent of the school children are feebleminded and that the larger part of these spring from families where similar types may be found. Inherited lues as a factor in the production of subnormal mentalities is the subject of a paper by Dr. William H. Higgins, *Am. Jour. Med. Sc.*, April, 1918. By recent studies the predisposition of the treponema pallidum for nerve structures has been established. The weight of evidence is in favor of maternal transmission. Thus the offspring becomes directly infected with the organisms circulating in the blood. The inheritance of syphilis may take place altho the parental infection has occurred years before. Inherited syphilis may manifest itself in early life, or the child may later become a victim of the latent stage. The disease may implicate the blood vessels, meninges, or parenchyma. Owing to the proximity of these structures, it is not likely that one part would be involved without the others. There is another way by which syphilis may affect the offspring, namely, "parents being themselves congenitally affected by the disease, the germ cells uniting to form the embryo may also, one or both, be affected, depleted or invalided.... This embryo, without containing the infective organism

itself, enters from the start on a.... career whose fate may be as sinister as that of the really infected embryo." (Haberman: *Jour. A. M. A.*, 1915 xiv, 1141).

Dr. Higgins notes that in the latter case the children will give no Wassermann reaction. They are not syphilitic, but they are neuropathically marred. Such cases explain the negative Wassermanns sometimes found in defective children of syphilitic parents. The writer states that in a series of 50 cases, admitted to the psychological clinic of the Medical College of Virginia, during the past year, 21 children gave a positive Wassermann reaction.

Their ages varied from seven to sixteen years. The series was composed largely of the middle and high grade imbecile. The most suggestive physical aspect was the malformation and caries of the teeth. In only 2 of the 21 cases were the teeth approximately normal.

Eugenics and Sexology

FRUSTRATING NATURE'S ENDS.

Many people regard scientific checks to population as "a violation of nature's laws and a frustration of nature's ends." Annie Besant (*The Law of Population*) points out that nature's "laws" are but the observed sequences of events; man cannot violate them; he may disregard them, and suffer in consequence; he may observe them and regulate his conduct so as to be in harmony with them. Man's prerogative is that by the use of his reason he is able to study nature outside himself, and by observation may so control nature as to make her add to his happiness instead of bringing him misery. To limit the family is no more a violation of nature's laws than to preserve the sick by medical skill. The restriction of the birth rate does not violate nature's laws more than does the restriction of the death rate. Science strives to diminish the positive checks; science should also discover the best preventive checks.

"A frustration of nature's ends." The writer asks, "why should we worship nature's ends?" Nature flings lightning at our houses; we frustrate her ends by the lightning conductor. Nature divides us by seas and by rivers; we frustrate her ends

by sailing over the seas, and by bridging the rivers. Nature sends typhus fever and ague to slay us; we frustrate her ends by purifying the air, and by draining the marshes. It is answered, you only do this by using other natural powers. Yes, argues the writer, and we only teach conjugal prudence by balancing one natural force against another. Such study of nature, and such balancing of natural forces is Civilization.

CRITICISM OF PROPOSED EUGENIC MEASURES.

Maurice Parmelee ("*Poverty and Social Progress.*" Chap. XXI: "Eugenic Measures and the Improvement of the Human Breed") doubts if at present any eugenic measures are feasible, other than a certain amount of educational work in the way of disseminating knowledge with respect to heredity, the influence of environment, etc. And in this work the greatest care should be taken that only well ascertained facts shall be taught, and only the most cautious conclusions drawn from them. For the present, at any rate, human breeding will have to be left in the main to natural selection, and it is quite possible that this will always be largely true.

The human species has so far survived, and has apparently in the main *thrived* under the process of natural selection. [But has it?] It is very probable that more important than eugenic measures is the elimination of certain dysgenic forces, which have been developed in the course of the later stages of social evolution, and which are hampering natural selection from doing its work. The only measure which society thru governmental agencies is now justified in taking is to prevent a very small group which is unquestionably unfit to reproduce, from procreating. It is very doubtful if this group will ever exceed a very small percentage of the total population, perhaps one per cent, and will probably usually be even smaller than this percentage. These considerations indicate the folly of most of the "eugenic" legislation. A dozen or more states have passed laws providing for sterilization under certain conditions for various groups including criminals, habitual paupers, certain groups reputed to be immoral, etc. It is obvious that criminality, pauperism, and immorality are not biological traits which can be inherited, so that they are not appropriate objects for the application of eugenic measures. In certain states laws for the regulation of marriage in the way of requiring examinations have been passed, which are still more foolish and objectionable than the sterilization laws.

It has been very evident that this legislation has been based largely upon moral and religious beliefs, rather than on biological knowledge, which is the only safe basis for eugenic measures.

INFERTILITY OF INDIVIDUATED STOCKS.

...Over and over again, in the history of mankind, elect castes—true aristocracies—have arisen, only to disappear in sterility, or in the course of inter-societary struggle. Even if the latter doom be averted by more evolved social organization and racial pacification, how are we to face the fact of the dwindling fertility of what we believe to be the better stocks? It may be that the relatively recent diminution of the birthrate among skilled workmen and the like is partly modificational or artificial, an adaptation to altered social conditions; but what can we say of the generally low fertility of the most individuated stocks? The factors which make towards this result are probably manifold. There are probably... automatically working physiological and psychical factors which lessen reproductivity as individuation increases. It may be that hypernutrition, sexual vice, the frequent absence of love marriages, operate in the same direction; it seems difficult to doubt that selfish celibacy and selfish non-maternity are in part to blame; and there are all sorts of possible factors down to the marriage of heiresses who are often the sole survivors of a dwindling family.... Some of the high castes of India who are most exclusive in their marriages do not show the usual dwindling tendency, which may be correlated with the circumstance that they are mostly poor and abstemious....

Is there any warrant for supposing that the race can continue producing from new soil crop after crop of highly individuated types, each in its turn destined to die out as a penalty for its own efficiency? Is there any truth in the inference that failure in reproductive power is an expression of nature's verdict against dis-social isolation of privileged classes, against every selfcontradictory denial of the solidarity of the social organism? It should be borne in mind that precise thinking on the subject of fertility is still very uncommon, that there is no general awareness that the details of our dwindling birth-rate are suggestive of disaster, and that very few have what may be called an awakened conscience on the subject.

The most common sense precautions are quite disregarded. Falling in love is out of fashion, and almost non-mammalian types

grow commoner. In a sense, tho it is a pity, it may be just as well that they should die out. And who, for instance, ever thinks of the wise Frenchman's saying, "My father was a farmer, I am a professor, my son must be a farmer again?"—J. A. THOMSON.

THE LAWS OF HEREDITY.

What makes the Science of Eugenics possible is not that "like begets like," as the popular saying is, but that there are laws of heredity. Like does not always beget like. It is common experience that superior persons often produce inferior children, and that inferior persons—tho less often—produce superior children. Is there, then, no law of heredity at all? That depends on what we mean by law. Do we mean that a law always operates whatever the obstacle in its way? Certainly we do not. Take the law of gravitation. If a ball is thrown into the air it may, or may not, fall to the ground. It may lodge on a roof or a tree, or, if electrically charged, it may be attracted and held by another body in space charged with electricity of the opposite sign. All we can say of gravitation is that it has a *tendency* to *act*, and this is all we say of heredity.

To put the matter a little differently, Eugenics deals with *averages* rather than with individual cases. In the average the law of heredity acts with practical certainty; and race questions are questions of average.—MONTAGUE CRACKANTHORPE (*Eugen. Review.*)

THE TRANSMISSION OF ACQUIRED CHARACTERS.

It is generally believed that acquired characteristics cannot be transmitted from parent to offspring, e.g., if a man loses a finger, or a hand, or an arm, his children will not on that account show any such deficiency. Frank Horridge (*Dynamic Aspects of Nutrition and Heredity*) suggests that in such a case a child might inherit its fingers, or hands, or arms, from its mother and not from its father, or partly from the one and partly from the other, the positive influence of the former naturally outweighing the negative influence of the latter. But even in the most improbable event of both parents having lost the same finger or hand, the author argues, there is a possibilty of their issue being quite normal in this respect. Tho the parts might be wanting it does not necessarily follow that the nerve centers on which they once depended have undergone degeneration. He recalls the well

known fact that a sensation of pain is often referred to limbs or portions of limbs which have been entirely removed by the hand of the surgeon. In such cases, the nerve centers which correspond to the severed parts, still vibrate in the old manner, and if this is so in regard to pain, the author believes that a somewhat similar state of things may obtain in respect to the transmission of hereditary characteristics.

PERSONAL BEAUTY AS A FACTOR OF SELECTION.

J. W. Slaughter (*Eug. Rev.*, vol. I.) calls attention to the fact that among the lower animals the act of selection is always by the female, with the consequence that characters described as beautiful belong to the males only. With the growth a civilization there has come a reversal of the direction of selection, with consequences illustrated in the existing beauty of women and the hideousness of men. That which renders man the agent of selection is his superior economic position. It is likely that in the future the direction will be again reversed, and that for the privilege of selection woman will pay the price of the loss of her beauty. It is difficult to overestimate the part played in human evolution by the ideal of personal beauty. Beauty is the most likely explanation of that divergence of races which is a standing puzzle to anthropology. Every group, and indeed every individual, is fairly optimistic about its own appearance particularly when it is a partial consequence of the standardized artificial methods.

Such commonplace facts as the destruction by certain Africans of children not sufficiently black and their general disgust with white skin; the small feet of the Chinese women, the flattened noses and foreheads, the filed and blackened teeth, the tatooings, rougings and hairdress, the blocked lips and earrings, the contracted waists or thighs, the elongated breasts, the ponderous rings of metal on the legs of Hindoo women and the fingers of Europeans, these with thousands of other examples indicate what consequences the Standard of beauty may effect within any group. Like other group characteristics beauty has its more and its less permanent aspects, but even short lived standards, as those of the consumptive looking young man or the Gibson Girl, have appreciable and probably measurable consequences on the average constitution. Personal beauty may within wide limits be anything, it merely requires to be established and sanctioned, but once established it becomes a mode of selection—those who approximate it are chosen for marriage, the others are left.

DEFENCE MECHANISM.

Dr. William A. White (*"The Principles of Mental Hygiene"*) designates with the term Defence Mechanism all efforts—ineffectual efforts and therefore forms of compromise and compensation—to escape the adequate, straightforward and necessary way in dealing with reality. The writer once questioned a murderer, who had killed a man by stabbing, how he felt about his act and his sentence to life imprisonment. In the first place, he was very emphatic in his blame of the deceased for picking a quarrel with him. He was very much larger than the prisoner, and so the only way in which he (the prisoner) could adequately defend himself was with some weapon. The deceased knew this and was virtually taking his life in his hands when he started the trouble. Then again, the doctor did not treat his wound as he should have. The man, therefore, came to his death thru his own foolhardiness and the lack of skill of the physician. This was all told with a smiling countenance and without the remotest suggestion that the prisoner blamed himself in the least. Dr. White calls this the reaction of justification by the process of rationalization, and notes that, e.g., the alcoholic justifies his indulgences by just such rationalizations. He drinks because it is hot, or because it is cold, because he cannot refuse a friend, or one drink won't hurt him, or he did not really mean to drink that evening at all, or a thousand other "sophisms of the indolent" to protect him from a realization that he is not equal to the effort of refusal or resistance.

MAN SUBJECT TO THE LAWS OF NATURE.

When we observe what care and thought men give to the selective breeding of horses, cows, and dogs, it is astonishing how little thought they take about the breeding of their own species: perceiving clearly that good or bad qualities in animals pass by hereditary transmission, they act habitually as if the same laws were not applicable to themselves; as if men could breed well by accident; as if the destiny of each criminal and lunatic were determined, not by the operation of natural laws, but by a special dispensation too high for the reach of human inquiries. When will man learn that he is at the head of nature only by virtue of the operation of natural laws? When will he learn that by the study of these laws and by deliberate conformity to them he may become the conscious framer of his own destiny?—Dr. Henry Maudsley: *"Responsibility in Mental Disease."*

EUGENICS AND DEMOCRACY.

As in most other cases of novel views, the wrongheadedness of objectors to Eugenics has been curious. The most common misrepresentations now are that its methods must be altogether those of compulsory unions, as in breeding animals. It is not so. I think that stern compulsion ought to be exerted to prevent the free propagation of the stock of those who are seriously afflicted by lunacy, feeble mindedness, habitual criminality, and pauperism, but that is quite different from compulsory marriage. How to restrain ill-omened marriages is a question by itself, whether it should be effected by seclusion, or in other ways yet to be devised that are consistent with a humane and well informed public opinion. I cannot doubt that our democracy will ultimately refuse consent to that liberty of propagating children which is now allowed to the undesirable classes, but the populace has yet to be taught the true state of these things. A democracy cannot endure unless it be composed of able citizens; therefore it must in self defence withstand the free introduction of degenerate stock. What I desire is that the importance of eugenic marriages should be reckoned at its just value, neither too high nor too low, and that Eugenics should form one of the many considerations by which marriages are promoted or hindered as they are by social position, adequate fortune, and similarity of creed. I can believe hereafter that it will be felt as derogatory to a person of exceptionally good stock to marry into an inferior one. . . I also hope that social recognition of an appropriate kind will be given to healthy, capable, and large families, and that social influence will be exerted towards the encouragement of eugenic marriages.—FRANCIS GALTEN: "*Memories of My Life.*"

THE LEVELLING TENDENCY OF HEREDITY.

The present conditions of civilization which tend more and more to differentiate men of the same race, are confronted by the powerful laws of heredity which tend to bring about the disappearance of the individuals who surpass the average in too marked a manner, or at least to bring them down to this average. Observations already old, recorded by the authors of investigations into heredity, have proved that the descendants of families distinguished by their intelligence, are subject, sooner or later,—and most usually at an early date—to a process of degeneration which tends to extinguish them entirely. Great intellectual superiority seems

to carry with it the penalty that those who possess it leave behind them degenerate offspring. In reality the point of the social pyramid.... can only subsist on the condition that it assimilates elements from below. If all the elements composing the élite were to be relegated to an isolated island, their intermarriages would result in the formation of a race displaying a variety of degenerate symptoms and destined in consequence to disappear speedily.

Great intellectual superiorities may be compared to the botanical monstrosities created by the artifice of a gardener. Left to themselves they die off or return to the average type of the species, for the species is all powerful since it represents the long series of ancestors.—GUSTAVE LE BON: "*The Psychology of Peoples.*"

INSANITY AND CHILD BEARING.

We speak of puerperal insanity when a woman falls insane soon after delivery. Dr. Henry Maudsley (*The Pathology of Mind*) points out that some predisposed women become insane during pregnancy, owing seemingly to the perturbation of the bodily economy, being either the sympathetic effect of the uterine change on an unstable brain, or due to changes in the quality and circulation of the blood and in the processes of nutrition. On the other hand, the author has met with instances of women who, melancholic, irritable and restless when not pregnant became placid and cheerful directly when they were pregnant.

Of the insanity of pregnancy he suspects that in many cases it is really the continuation of mental disorder which existed before marriage and for which marriage was recommended as a cure and acted as a temporary relief. Of the happy effect of pregnancy on the mental sanity he thinks that it occurs mostly in women who, having suffered from mental excitement in consequence of a sort of irritable and feverish lust which has been satiated by pregnancy, then became stable and composed in mind and body. The author notes that women who married late in life are more liable thus to suffer which is probably due to the fact that their bodily system, having lost much of its elasticity, is less fit to make the new accommodations required by the uterine changes. Melancholia is the form which the disorder most often takes; profound depression of mind, undefined fear and despair, sometimes positive stupor, perhaps refusal of food and suicidal feeling being the leading symptoms, but not really distinguishable from those of melancholia otherwise caused.

A STUDY OF FIFTY FEEBLEMINDED PROSTITUTES.

In the *Journal of Delinquency*, January, 1918, Mary E. Paddon, of the New York Magdalen Home, presents a study of fifty feebleminded prostitutes. The Binet test was used as a starting point, and only such cases were considered in which the personal and family history was sufficiently well known to be of real assistance in diagnosis.

Thirty-one families showed a decided downward trend; 7 were decent and enterprising; 12 showed neither marked deterioration nor progress.

A large number of these girls had been backward in cutting teeth and in learning to walk and talk. The school record often showed inability to keep up with other children of the same age and a failure to respond to moral guidance.

The work records were often difficult to obtain; the girls usually declared they had worked in so many places that they could not enumerate them. The wages, according to their statements, varied from $1.50 to $25.00 a week. The average wage was $5.00. The $25.00 a week was claimed by a girl who had worked in a musical comedy. She was extremely pretty, had an ear for music, and skill in dancing, but her mentality was that of a ten year old child. The writer notes that one of the characteristics of feebleminded children is that they learn with comparative ease folk dances and rhythmic drills performed to music.

As to the age of these girls, the largest number made their first misstep between 15 and 17. Among the reasons given for entering the life of prostitution, 13 said their sweethearts had told them to do so. Ten said they liked the good food and pretty clothes which they could not get in any other way. Eight said they liked the life and the physical experience, and eight others thought the only wrong and unfortunate thing they had done was to have been caught. None of these girls was ignorant of the existence and danger of venereal disease, yet a life of ease and fun was sufficient to offset all the consequences.

Nine had gonorrhea; 14 syphilis; 11 both; 16 were free from venereal disease.

In watching the daily life of the girls and noting their reactions to surroundings, 28 showed themselves amenable to good influences while in confinement.

In conclusion, the writer suggests that the feebleminded girl has many characteristics which make her a likely recruit to the ranks of prostitution, and that her low mentality makes her a greater menace to society that her intelligent sister who is more thoughtful in caring for herself physically.